

Christian Secretary.

HARTFORD, FRIDAY, AUGUST 31, 1840.

Roman Protestantism.

The *Civola Popolare*, a popular club in Rome, have issued an address to the Pope in a pamphlet of sixteen pages, which has been scattered broadcast over the Papal States, and everywhere it has met with the most unqualified approbation of the people. The address is replete with Protestant sentiments, and cannot fail to produce a most salutary influence wherever it is read. Pius IX seems to have adopted the very best course he possibly could, to make Protestants of his own faithful subjects, and he would doubtless accomplish more in behalf of a liberal Christianity, by the policy he has pursued for the last twelve months, than he could have done by renouncing the papacy himself; for in so doing he would have been denounced as a traitor, and consequently found but few followers; but in his cowardly attempts to sustain himself in the papal chair he has exposed the folly and wickedness of Romanism to the full gaze of the world. Truly "it is not in man that will walk to direct his steps."

We subjoin a few extracts from the address.

Ease from your allocation of the 20th of April the words, "unit now to be uttered by you," that raised aloft most unworthily (that is quite true) by the inextinguishable deities of Divine Providence, to the summit of apostolic dignity, holding here on earth the office of Vicar of Jesus Christ (that is false), you have received from God, the author of peace, and the mission to live with peaceful affection, all people, and all nations, and to procure for them, as for as lies in you, protection and safety, and not to urge them to slaughter and death. Lying words! for they are believed by the solemn fact, confessed by yourself of your having called against us, and urged on to fratricidal war, Austria, France, Spain and Bologna and Ancona, and the carnage under the walls of Rome? You were adverse to that war which brave citizens fought for the safety of Italy; but you, who are not adverse to this war, carried on by vile men for the purpose of replacing you, the most abhorred, on the throne which you deserted, and from which, by the inextinguishable deities of Providence, rather than by any act of ours, you have been deposed. Whose blood waters our land? Whose carcasses cover our fields? Unworthy pontiff! this blood cries for vengeance before the throne of God, and these souls will bring down on you the judgment of the Most High. You are already judged, and the judgment and the condemnation of believing men is already confirmed by God. You said to all the followers of His blessed Gospel, "Whoever ye shall bind on earth shall be bound also in heaven."

The following sentiments are purely Protestant.

But if you persevere in trying to keep your temporal power, do you not know you will lose the other? If you are a Pontiff, cannot you be a King, because God no longer wills, you must abstain exclusively to being a pontiff, or else you may cease to be either the one or the other. And here let us speak plainly, since concealment avails not. We hold the religion of Christ dear, because we believe it to be the true religion, and we believe that this religion, which is none other than faith in Christ, by which we are justified before God and forgiven all our sins, can well exist without bishops and priests. This religion of faith, professed by many persons in all parts of the world, constitutes that invisible Church of believers which is universal, whose Head is Christ, and whose members are all who believe in Christ. To every man who belongs to this Church appertain all the great promises which we read in the Gospels. In this church there is neither hierarchy or aristocracy, but only God and the people, and Christ the mediator and intercessor. The invisible and spiritual church does not prevent the existence of another church, visible and material, which is divided into as many fractions as there are nations and languages; and these again are subdivided into smaller fractions; and it is possible for one country to contain many churches, in the liberty which every man has to choose that which best suits him.

Giovanni Mastai, how long will you insult your country and she here by you? You, allied to kings in order to betray the people, bound in special anity to the Neapolitan Bourbons, to learn from him to oppress every generous soul, and to extinguish in the sons of Italy every noble sentiment.

And dare you call yourself the Vicar of Christ? Is Christ divided? Another comes who contradicts the Christ of the Gospel, the Christ of our fathers. His vicar you certainly may be. And he so if you please, for we will assuredly have nothing in common with you—neither our country, which you have betrayed; nor our faith, which you have belied. Have a church of your own, provided it be not ours. Rule if you will—but not over us. Go where you will, but do not set foot in this city, where everything accuses you, judges you, condemns you. Who should lift up his eyes to behold a traitor? Who should submit to be blessed by that hand, stained yet with blood? Who would enter the temple where stood that hypocrite, while he was arranging and plotting for his most base end, a deadly revenge, to be brought about by bombardment and slaughter, dared to utter those words which, to undecide the present and to warn future generations, we transcribe, although with the greatest horror.

Finally, most venerable brethren, we, resigning ourselves entirely to the impetuous decrees of God, by which he works out his own glory, while in the humility of our hearts we render infinite thanks to God for having counted us worthy to suffer so many reproaches for the name of Jesus, and having made us, in fact, conform to the image of his sufferings, we are ready in faith, in hope, in patience, in weakness to endure the most bitter travail and grief, and to lay down our very life for the church, if with our blood we could repair the calamities she endures.

Let so much impudence of words, joined with so much iniquity in action, close forever the page where, in characters of blood, is written the perpetual downfall of the Roman Pontificate.

PASSPORTS TO PEOPLE OF COLOR.—We have noticed in our exchanges of late, considerable comment on the recent refusal of the Secretary of State to grant a passport to a colored citizen of the United States, who is about to travel abroad. Mr. Clayton refused to give the passport on the ground that it was against a standing rule of the Department to extend such favors to colored men. It seems, however, that there are two instances on record in which this rule has been violated, and that passports were granted to a Mr. Purvis, and to Rev. Peter Williams, both men of color. The explanation which Mr. Secretary Clayton gives of these cases is that the Department had no knowledge of Mr. Williams' color, and that Mr. Purvis, though of African extraction, was almost white.

Now we would like to inquire what right Mr. Clayton or any other incumbent of the State Department has to refuse a citizen of Connecticut, or of New York, the honorable protection of the American Government, to which every citizen is justly entitled? It appears to us that there is an abuse here which should be at once corrected. At all events, it would be well for the States where men of color can rise to the dignity of citizens, to know the exact shade which comes within the restriction established by the custom of the Department. Can the Secretary enlighten us?

Newton Theological Institution.

Ever since its foundation, this Institution has been sending forth to the churches, men prepared in a good degree for the work which the Great Head of the church has assigned to the ministry. And the history of those men, who have thus gone forth, shows that they have been owned and highly honored by Him, who giveth the increase.

To this Institution is owing, to a considerable extent, the improved and more efficient ministry of our denomination. Its Alumni are scattered all over the earth. Of these, some are Presidents of colleges, some Professors of Theology, several missionaries to the heathen, while others, and the larger portion, are faithful pastors, and are leading their flocks to the great and Good Shepherd.

Now since such results occur from this our Theological Institution, and it is ours every way, as a denomination, is it not right for the churches to cooperate with its managers in sustaining and strengthening it? The institution needs and deserves the prayers and sympathies of the churches of New England, and we doubt not, that there will be a continued increase of interest, as the need of a more efficient and better educated ministry is felt. And we hope that the time has come when our churches will insist on a well trained and thoroughly educated ministry, and that every young candidate will feel it his duty to prepare for his work, before he attempts to begin it.

The anniversary of this institution occurred last week on Tuesday and Wednesday. As is usual on such occasions, many of the old graduates came up to re-visit a spot around which precious associations cling. Some visited the woods where they used to retire to pray and to commune with God; others recalled the hours when walking in the grove, they talked with one another and incited each other to devotion and earnestness in their Master's cause. There is not a spot on the seminary grounds but what is associated with some such memory, and one's heart warms at all these come back as fresh as if it was but yesterday that they occurred. And there is one place, which all old graduates do not fail to visit, and that is the grave of the lamented Knowles. And many a time, as we have stood with others, around his grave, have we heard the devout expression, "I should love to sleep here." Mr. Knowles was a pious christian and a devoted man—his memory has not perished and "though dead he yet speaketh."

To perpetuate his name, the society for rhetorical exercise has been called "the Knowles Rhetorical Society." The object of this society is improvement in extemporaneous speaking, in use of language both for speaking and writing, and in acquiring knowledge in regard to the various subjects which pertain to the ministry. This society's anniversary was held on Tuesday P. M. in the Baptist Meeting house near the institution, where an address was delivered by Professor Anderson of Waterville college, Maine. The subject was "The position of the English race in effecting the civilization of the world." In treating this subject the speaker entered with quite an extended view of the English race from its origin, pointing out its various elements and combinations, and especially its leading trait, found far back in the organization of the Saxon tribes, viz: the *federative principle*. This trait manifests itself wherever the Anglo Saxon character predominates, and mingles not successfully with the traits of other nations. It is to be found in the government of the family, state and church. Passing from this, the speaker considered the past actions of the English race, showing briefly how much it had accomplished for the good of mankind, and from this looked forward to the future, predicting the universal spread of the English race, with its character and influences, and diffusing under its extension, the blessings of christianity. The discourse occupied an hour. The speaker was a little disconcerted at first, and spoke in too low a tone of voice. His method of reading was too fast, and his pronunciation of proper names, so indistinct, that very few could be understood. He became more and more interesting as he advanced, and at the close held the entire attention of the audience.

The anniversary of "The Missionary Society of Enquiry," was held on Tuesday evening. The object of this society is to gain facts in respect to the general diffusion of religion, and to awaken in the minds of the students a more devoted interest in the spread of the gospel. The address before the Society was delivered by Dr. Charles Beeson. His subject was, "The laws of God in extending his kingdom on earth." In discussing this, the speaker said, that the subject had reference entirely to facts and events. "That those proved that God moved slow in extending his cause, that he made use of all events, thus causing the wrath of men to praise him, and that his indirect means were often the most direct. He then considered the various events that preceded the introduction of christianity, such as how the idea of God was entertained; how theology came to be established; how one language, as the Greek, came to be so generally diffused; how the various nations became united. The discussion of these occupied the first part of the discourse. Passing from this, he considered secondly, the progress and consummation of christianity; as with less so was it with religion. There is the infusion, the silent working, the expansive or purificative. The first, or the infusion occupied the first three centuries, the silent and secret working, from the fourth to the fifteenth centuries, and the expansive or purificative is in course of progress now.

The general exercises of the institution occurred on Wednesday, in the following order: Prayer, by the Senior Class. The Apostle Paul, a Model Preacher, Edward Anderson, Prince Edward's Island. The Doctrine of Atonement, as indicated by the Preacher's Delivery, Ebenezer J. Avery, Brooklyn. The Minister's Dependence on the Holy Spirit, Allen E. Battell, Denver. Reverses of the Missionary Cause, James W. Capen, Springfield. The Love of God, the Preacher's Message, Hugh Dempsey, Waterville, Me. Traits in the Character of the early Christians, Henry H. Hudson, Waterville, Vt. Forgetfulness of Self, essential to Holiness, Francis E. Prevaux, Amherst. The Mysteries of Scripture, Joseph W. Worden, Russellville, Ky. Preserving of Certificates. Prayer, Hymn, Benediction.

The exercises were unusually interesting and creditable. A large audience was present, and everything united in making the anniversary delightful. The cast winds and fog, which for several days previous had threatened rain, gave way to an invigorating breeze from the west and a clear sky. After the morning services at the meeting house, the various friends of the institution were entertained at the tables of the Mansion House, where a sumptuous dinner had been prepared for the occasion, by the Steward.

CHRISTIAN SECRETARY.

On Wednesday, P. M. at 3 o'clock, the Alumni held their sixteenth anniversary when an address was delivered by Professor Smith, of the New Theological Seminary. W. M. S.

A Missionary Church the World's Only Hope.

THE CHURCH ESSENTIALLY MISSIONARY, BOTH IN HER SPIRIT AND POLITY.

NUMBER I.

It is the whole church to whom God says, "Ye are my witnesses." It is the whole body of the faithful, the "general assembly and church of the first-born," to whom this magnificent commission is entrusted—on whom this solemn duty is devolved.—A. J. AYER.

The church of the living God, the pillar and ground of the truth, that never might be known through the church, the manifold wisdom of God.—PAUL.

The most superficial reader of the Acts of the Apostles cannot have failed to observe with what energy and boldness the Apostles entered upon the fulfillment of the command of their ascended Lord,—*Go ye into all the world and preach the gospel to every creature.* As soon as they had received the promise of the Father, for which they were commanded to wait, they began to publish the gospel at Jerusalem, and from thence, in the course of a few years, carried it into all the world—to every nation under heaven. Few and feeble as they were, they did not shrink from the work—they commenced it—they finished it. What their Lord commanded, they did. It might have seemed to them a great work—far exceeding their abilities—but they did not pause to canvass these; it was sufficient for them to know that their Lord had spoken, and they hastened to do His will. (The primitive church was doubtless a missionary church.) More than this, Christianity—experimental piety—from its very nature, is necessarily diffusive and aggressive. In its relations to a world of darkness and evil, it cannot be stationary and passive. Christianity is light, and it must make manifest and prove the works of darkness. Its radical elements are Truth and Holiness, and it must go forth and battle with every form of falsehood and sin. "Ye," said Christ to his disciples, "are the light of the world." The work of missions, therefore—the evangelizing of the world—so far from being an arbitrary, law-like appointment, is but the necessary, spontaneous outgrowth of the Christian spirit—the necessary conflict of light with darkness—of holiness with sin. It is the law of supreme love to Christ, in the heart of the believer and the church, in conflict with the law of selfishness in the world,—the worship of the living God in conflict with the superstition and idolatry of the world,—the kingdom of God in conflict with the kingdom of Satan in the world. The church in conflict with the principles and powers of the world. Of his church, Christ testified, "they are not of the world; even as I am not of the world; and as my Father hath sent me into the world, even so send I you into the world." Now it is the spirit of Christ in the church—the strong and impulsive elements of faith and love—of holiness and truth, which renders the work of missions a necessary work—the most immediate fruit of a vital piety,—the primary responsibility of the Christian organization.

But we have not been wont to take this view of the subject. The church has long been schooled in another doctrine, and guided by a widely different polity. Personal piety has existed almost exclusively for itself, and the church for herself, contemplating, as her ultimate work, simply the maintenance of Christian discipline and the forum of Christian worship. Even at the present time, so radical has this sentiment become, fears are entertained and expressed, lest the church, in assuming too exclusively the *executive responsibility* of the work of missions, should sacrifice her independence and apostatize from that organic faith once delivered to the saints. Were it not for the intelligence and piety in which these suggestions have found utterance, we should be constrained to regard them as mere sophisms, designed simply to give plausibility and effect to an imbecile, unworthy argument. But we entirely disavow such reflections in the present case, and regard these fears as the fruits of a sincere, but mistaken and gratuitous jealousy for our peculiar ecclesiastical polity.

If, however, our church polity, in fact, should be found to be unadapted to the work of missions,—if its free and universal suffrage should be found incompatible with executive facility and effectiveness,—if more of the *absolute*, and less of the *democratic*, should seem to be essential to a successful prosecution of the great work of the world's evangelization,—then we should seriously call in question its validity, and begin to search the scriptures for a church which might as a church go into all the world and preach the gospel to every creature.—Is a church, whose internal polity should not be endangered by the action of its aggressive impulses,—a church that need not, in its conflict with the world, annihilate itself? But we have no such suspicions of our church polity; we are firm believers in its divinity. We hold it to be a strictly missionary polity, sanctioned by divine authority, and fitted by infinite wisdom to the work which Christ has devolved upon the church. And it only requires that this polity should be vitalized, trusted and used, to furnish an illustration of its effectiveness.

The *house work* of missions is at length seen to be an important work; so much so, that it has been deemed expedient to assign it a special agency—an additional secretariat—looking to the awakening of a more general missionary spirit in the churches,—a correspondence more immediately with them, as the primary sources of vitality and power. All this is well, so far as it indicates the necessity of a practical recognition of the church of the living God as the pillar and ground of the truth. And we doubt not, but that it will be found needful to fall back more and more upon the independent, voluntary polity of our churches, to trust and less to the securities and safeguards of an unauthorized conventionalism. We must regard the missionary spirit as an essential element of piety—as a characteristic feature in our ecclesiastical polity, and the work of missions as the great work of the church. We have seemed to think that the basis of missionary success was to be found in the piety and faith of the missionary alone,—that the spirit of missions was a spirit distinct from ordinary piety—a higher development—a more vigorous acting of the religious principle. But it begins to be understood, that our missions abroad cannot be sustained but in connection with the life and power of religion in the churches at home,—that vitality cannot reach the extreme of the body unless the heart be sound and healthy.

that there is an immediate connexion between the rise of the waters at the fountains and the supplying of the distant reservoirs beneath. All this urges us to the future.

The great problem of a purely missionary church is slowly, but surely, resolving itself. We are not impatient, but watch with interest the progress of this work, assured that God will hasten it in His time. Important revolutions, in their preliminary workings, move slowly, that they may issue safely. In the mean time we feel ourselves charged with the responsibility of uttering our convictions kindly, but decidedly, upon this subject, if perhaps we may do something towards hastening the day when the church shall be the light of the world,—when the law shall go forth from Zion, and the word of the Lord from Jerusalem,—when the righteousness of the church shall go forth as brightness, and her salvation as a lamp that burneth. All attempts to evangelize the world save through an evangelical, living church, have been, and must be, in vain.

CONNECTICUT.

Georgetown College.

The Rev. Doctor MALCOM, who has presided over Georgetown College for the last nine or ten years, with such distinguished ability, and general satisfaction, felt it his duty to vote for the chancery candidate, at our last election. The storm of disapprobation was so violent, that it was plain he could no longer be of use to the college, and he has resigned his office.

The office has not yet been filled, and we fear that the Trustees of the college will find it difficult to fill the vacancy occasioned, by the resignation of an officer, so faithful, and so devoted to the interests of the College, as President Malcom has been.

We find the above paragraph in the *Georgetown (Ky.) Herald*, of Aug. 15, and copy it for the purpose of showing how slavery curtails the liberty of white citizens as well that of the actual slaves. Dr. Malcom was regarded by the abolitionists of the North, ten years ago, as a pro slavery man. If a residence of "nine or ten years" in Kentucky has so changed his feelings as to cause him to vote the emancipation ticket, we should infer from the fact, that he found slavery to be a very different thing from what he supposed it to be. But then to be subjected to such a penalty for exercising the elective franchise in accordance with his honest convictions does not speak very favorably of the "divine institution," for it virtually says to those who do this that they shall suffer for it. Dr. Malcom found it so, and for exercising a right guaranteed to him by the constitution, he was thrust unceremoniously from his place. He could have voted, even in Kentucky, and still have retained his place in the college, but then his vote must have been in accordance with the views and feelings of the slaveholders. He refused to do this, and was driven from the Presidential chair of Georgetown College for his tenacity. This is but a single specimen of the liberty enjoyed by the free, white citizen of Kentucky. We recorded one somewhat similar to it a week or two since in the case of Mr. Paul Seymour, a very worthy citizen of Louisville, who was punished almost to death, for no other reason, as we could learn, than that of having emancipation tickets in his hat when he went to the polls.

These incidents of free liberty remind us of the liberty and equality that existed in France under the rule of Napoleon. When he came to make himself master of the world, the cry of liberty and equality was the watchword. On the morning of the election, Marshal Ney formed the army in solid columns, and thus addressed it:—

"Fellow soldiers: You are called upon to elect a consul for France."

"Vive la liberte, l'egalite," was responded along the lines.

"Fellow Soldiers: It is expected that every man will record his vote for General Bonaparte."

"Vive la liberte, l'egalite," again rent the air.

"Fellow Soldiers: Every man that refuses to vote for General Bonaparte will be shot to-morrow morning at sunrise."

"Hurrah for liberty and equality," again rent the air in shouts that made the welkin ring, and Gen. Bonaparte was elected by the free suffrages of the sovereign people.

REVIEWS.

REVIVAL IN MILTON, N. C.—A correspondent of the Biblical Recorder writes, under date of Aug. 24: "About fifty souls have professed hope in Christ, and more are yet anxiously seeking the Saviour. A general seriousness and solemnity attend our meetings, and the congregation seems loath to break up and return home even at a late hour. The like has never before been witnessed in our community. About forty have been added to the Baptist church in Milton, thirty by experience and baptism, and ten by letters from other churches."

HILLSBORO, N. C.—The same correspondent says:—"I am pleased to learn that a projected meeting is now going on in the Baptist church in Hillsboro, N. C. About twenty have made a profession of religion, and the good work is still progressing with increased interest."

MANETTA, OHIO.—A correspondent of the Western Christian Journal says:—"Twenty have been baptized upon the profession of their faith in the Redeemer, and added to the church, as the result of a recent refreshing season which we have enjoyed from the presence of the Lord, and the glory of his power? The work of grace has been peculiarly interesting in our Sabbath-school. Some sixteen or seventeen have embraced the Saviour, and some of these have united with our church while others have connected themselves with some other church in this place."

That Sermon.

Well, what of it? Why, in the first place, the preacher consumed some five minutes in apologies, before he announced his text. He was not well—was tired—sick; then he ought not to have accepted the invitation to preach. Above all, he did not come with the least idea of preaching, and was not therefore prepared. Then he had no business in the pulpit.

Then he informed the audience that in his forthcoming sermon he should deal in *simples*—not in compounds. Christianity had its *simples* and compounds; and it was no boasting in him to say that were he disposed, he could deal in the latter as well as in the former. He could be deep, profound, learned; but he should not attempt it on the present occasion. Then came the text, with some choice and evidently studied expressions about the sweet and gentle spirit of love. We were beginning to be interested, but suddenly the speaker changed his tone and manner with a—

"but stop"—"look here," &c. &c., and then followed a flight of manufactured eccentricities,—an evasive attempt at shrewdness, climaxed with such expressions as—*as true as you live*. The audience smiled—some of the ministers winked the eye, and nodded assent—as much as to say, that's the kind. The speaker received it as an acknowledgment of his genius, and went on with renewed interest to himself, and a part of his hearers. We heard no more. Alas! that a man who could deal both in the *simples* and compounds of the gospel, should do neither, but only court a grin, when he ought to win a soul.

Ministers.

A support commensurate with their position and talents should be given them.

This is another thing that may, and must be, done to increase their number. Many are poor when called to preach. They have the prospect of the most pinching poverty during their term of study,—and no certainty of anything but poverty during the whole course of their ministerial labor. Many a man of talent contemplates this prospect with dread. He sees that it is not so with men of other professions; they are generally liberally paid for their services. But there are very few ministers of whom this can be said.

We say that poor young men have the prospect of pinching poverty during the whole term of their preparation for the pastoral work. Their term of study will be from six to nine years. Their means of support during that time will be the sum received from the Education societies of which they are beneficiaries, together with what they can obtain by occasional labor,—by teaching school, by preaching, or from sympathizing friends. The principal source of support, and frequently the only source, is the appropriations of the Education Society.—Let us see how much that is, and what it will do towards sustaining a student. The greatest amount granted by the Society is eighty dollars a year. The student has to take out of this thirty dollars, at least, to pay for his tuition, five for room rent, five for fuel and lights, five for washing, eight or ten for books and stationery, and from five to seven for other incidental and unavoidable charges connected with his studies. There remains now only twenty dollars to furnish him with food and clothing. Is not this pinching poverty? Many a student has subsisted for a time upon the most meagre fare, rather than get into debt. Some have for weeks together lived solely on potatoes, others on Indian meal and water, others on bread and milk, at a cost of from fifteen to thirty cents a week, until their health gave way, and they were obliged to obtain more generous diet. In some of our colleges, the students board in commons at a cost of about sixty dollars a year. But to obtain this fare, our beneficiaries would have to incur debts, for they cannot pay sixty dollars with twenty. We will suppose that they earn something beside their appropriation. Now, fifty dollars a year for each year of study, would be a large sum for a student to earn, and keep up with his class in his studies; but suppose he earn this amount, then he will have seventy dollars a year to feed and clothe himself with, that is, after paying his board, he would have ten dollars left to find him clothing and pay travelling expenses. Is not this pinching poverty?

We have stated these facts to show that a young man leaving the farm, the mechanic's shop, the store, or counting room, to study for the ministry, makes a real sacrifice; enters upon years of privation, and for what? That he may enrich his mind, and then come and poor these treasures into the lap of the church of Christ. "The love of Christ constrains him." But need we wonder that numbers should be deterred by this prospect, and choose to remain at some secular labor? Need we wonder that there are so few young men studying for the ministry? Ought not our churches to sympathize with these students and make more liberal provision for their comfort, when they expect to reap the fruits of the student's toil? At least, the churches should see to it that the societies are furnished with the means to make their quarterly appropriations with promptness and regularity. The students depend upon them, make their promises to pay on the ground of them, and if they are not punctually paid, the sufferings of these young men are greatly increased. Can we expect that the number of ministers will be much augmented until more ample and regular provision is made for them during their course of study?

There is another point to be considered. The most of ministers, especially in our denomination, can expect nothing but poverty all their days. They would scarcely do for them to get in debt during their years of study, because the prospect of being able to pay when settled over a church is so very slender. Average the salaries of our six thousand ministers, and the writer is confident it would not be more than four hundred dollars each—about the wages of a common laborer, not near so much as the great body of mechanics earn,—far below the income derived from other professions. The general body of ministers receive only the wages of the poor, while they, from their position, are required to keep up the appearance, and move among the society of the genteel. When the churches are willing to be as liberal to the minister as to the physician, merchant, teacher, &c., then may we expect that there will be a more ample supply of able men. Then will there be some encouragement for men thoroughly to prepare for this work.

This may seem like saying that ministers are necessary. I do not intend to charge them with this. But they are men, have the wants of men, and can no more live without money than other men. Neither can they appear respectable upon the wages of poverty any more than their hearers. They are obliged to be more afraid of getting in debt than other men. So they cannot, with all their piety, help taking into account the amount of their salary.

T. F. C.

Hungarian Sympathy.

An immense meeting, in favor of Hungarian liberty, was held in the Park (New York), on Monday evening last. The Journal of Commerce says:—"It was one of the largest assemblages ever seen there." Three large platforms were erected; one for the American speakers, one for the German and Hungarians, and one for the French and Italian speakers. Several patriotic addresses were made; a series of resolutions adopted expressive of the feelings of the audience, and an address to the citizens of New York, was read and adopted. A committee of 22 was appointed to proceed to the city of Washington to urge upon the general Government the immediate, absolute, and unconditional recognition of Hungarian independence.

The address is replete with patriotic sentiments. While it breathes the most ardent aspirations for the freedom of Europe, it does not spare the tyrants who are uniting to crush the spirit of liberty that has manifested itself on that continent. It stigmatizes Louis Napoleon as a *poisonous viper* who has coiled himself around the rising republics of Italy and France, and "is withering them with the hot pestiferous breath of slimy despotism."—"Bloody and perfidious Austrians," "bands of Austrian wolves," "wild, murderous hordes driven on by the bear of Russia" for the purpose of devouring the brave Hungarians with fire and sword, against whom the gates of mercy are shut,—"no age nor sex is spared,—the cry is, *murder all who pride of freedom!*" the prattling child, the tender virgin and the silver-headed man of many winters, have the knife at their throats, and dying shriek, "God and freedom to our native land, and death to tyranny."

The document is well calculated to stir up patriotic feelings, and it may induce some to "take up the line of march" for Hungary, there to fight in defence of freedom.

The European News.

By the Steamer Canada, which arrived at New York on Saturday last, confirm the reports of the success of the Hungarian revolution. The continued success of the Hungarian arms, and letters of the Emperor of Austria, confirm the intelligence from the Hungarian capital. The city of Raab has been taken by the Hungarians, after a sharp conflict with the Imperial garrison. A disorderly detachment of their home troops, who were within sight of Altonban (distance) of 12 English miles from Raab, and 2,400 head of cattle, which they the fortress of Komorn. Besides the two companies of Austrian foot and light artillery. The Hungarian force, commanded by Klapka, did not keep Raab, but returned to the fortress, where they seized the Vienna mails. The stern reigns at Vienna and sympathizers at Presburg.

A letter which has come from Presburg, when the capture of Raab by the Hungarians, became known, there was the most excitement.

Fugitive officers who had reached that the greatest consternation in that the troops fled in all directions.

Among the regiments and artillery railway from Vienna to Presburg, progress of the Hungarians, is an army of boys, who cried and wept at being separated from their parents, and stated that they never expected to see their parents again.

The three commissioners appointed to take the temporary government of the States, had arrived from Gaeta at its Oudinet had resigned the governing hands, he retaining only the military. The Commissioners are three Cardinals, form a Ministry, with the exception of Foreign Affairs, which is in the hands of Cardinal Antonelli.

No terms, as to the nature and extent of constitution, have been come to, and, at present, the promises of the Emperor, are of a somewhat vague and general only.

Gen. Oudinot has been recalled and placed by Gen. Rostkorn. The war in Caucasus has been great activity by the Circassians, aware of the invasion of Hungary by Circassian pilgrims who had arrived, on their way to Mecca, stated the extensive works of fortifications of the Russians in the Caucasus, had fallen to the hands of the Circassians and led. They instanced particularly, the erected between Chedshene and which were completely razed by the of Chedshene, in May. They also the fortress of Aschi, which the Russians quered in the past year, was now again of Schamy.

The Paris National states that it that the Pope would return to Rome the 13th (August).

BRANDY AND CHOLERA.—The Chronicle and Journal, expresses its fears that used as a remedy against cholera to ing extent, and that members of the habit of using it for this purpose, few we feel alarmed,"—says the Journal through every fibre of our soul the crisis. If, when the cholera returns shores, intemperance should pour in a flood—if the church should suffer a result from this parent of all evils—calamity would it be! The latter is greater than the former, and we should gear reasons for fasting humiliation and now have in view of the daily thousands of our fellow citizens to spirits.

If we rightly judge of the present time for the temperance press to sound the alarm. Pastors should be on watchful over their flocks. They should admonish their congregations of the using the class of preventives here and, with great prudence and kindness, admonish individuals in private, who are to tread upon the enchanted ground. warned that it is foolish and cowardly eminently hazardous—for a person brandy, or brandy mixtures, upon even of a slight symptom of flatulency, or a in the bowels. Such symptoms are present more common than usual, and nexion with cholera makes them more that they would be under other circumstances, nervous people they now indicate of medicine, whereas ordinarily they thing thought of."

We fear that one reason why so many temperance persons are in the habit of this year, is because they prefer to be cures. Brandy is not a preventive of it may be used to advantage, perhaps in a good physician will know when to Simple spirits of camphor, is the best remedy that can be taken without the physician, in an attack by cholera, spoonful taken every five or ten minutes, ration ensues, is better than all the brandy made. A good many lives have been saved the present season by the use of it. We have not heard of one that has been brandy.

Queen Victoria is on a visit to Ireland, it is said, she is received with much. It is an easy matter, in monarchical get up enthusiastic meetings in favor, but it is not to be supposed that there regard for the Queen in Ireland. He do some good in the way of softening hatred of the Irish towards the British, but the expenses of her journey, in great food, distributed among the poor, would have done more.

DEEP RIVER RAKE.—The stock Bank has all been taken, and the stock on the 8th inst, and made choice of the Joshua L'Honnemede, of Chester, was chosen President.

Dr. MALCOM.—The removal of Dr. Malcom from the presidency of the College at Georgetown for his emancipation vote, we consider as good as five thousand votes to the Emancipation party.—Lowville Examiner.

ZION'S ADVOCATE, of Portland, Me., has been a familiar and constant friend to us for nearly ten years, but during the past summer we have not received more than two or three numbers of it—yet we have the mails stopped running in Maine, neighbor Smith, or do your mail packers neglect their duty? We feel reluctant to part with old acquaintances; so please to send your paper along, regularly, if possible.

Dr. MALCOM.—The removal of Dr. Malcom from the presidency of the College at Georgetown for his emancipation vote, we consider as good as five thousand votes to the Emancipation party.—Lowville Examiner.

Poetry.

For the Christian Secretary.
The true End of Being.

BY REV. A. F. VICTS.
None of us breath to himself?—Scripture.
Not to myself I live;
The whispering sunbeam seems to say,
As from the gladdening fount of day,
It swiftly wings its cheerful way;
I live, my light to give;
This is my being's great design,
No selfish will that light confine,
But on the starry world I shine.

Not to ourselves we live;
The starry hosts in concert sing,
When shadowy eve begins to bring,
To others then we freely bring
The light that we receive;
And blending then each cheerful ray,
We come at silences close of day,
To watch the hours of night away.

Not to ourselves we live;
The blooming flowers bring sweet reply,
To bless the earth like stars more high
Than those that cheer the distant sky.
Our life of bloom we give,
To other's eyes, at other's feet,
We breathe to heaven our fragrance sweet,
That smiles of heaven and earth may meet.

Not to ourselves we live;
The mist we gather from the main
Descends to earth in gentle rain,
The blessing which we give,
True nature has no miser's shelf,
No thirsting heart for worldly self,
Nor lives, to live alone to self.

Not to myself I live;
The heart of love and light replies;
This world I freely sacrifice
To gain a better in the skies;
To this life to Christ I give;
Nor shall vain toys that fade with time,
Regulate my soul of joys sublime,
Blest fruits of a celestial clime.

None to themselves then live!
If Heaven's bliss we truly know,
We live for others here below,
To seek a balm for human woe,
And life in blessing give;
To soothe the heart by sorrows riven,
To lead the erring ones to heaven,
We live—for this our life is given.

Saturday Night.

The week is past; its latest ray
Is vanished with the closing day,
And 'tis as far beyond our grasp
Its now departing hours to clasp,
As to call back that moment bright
When first creation sprang to light.

The week is past; and all it brought
Some beams of sweet and soothing thought;
And has it left some memory dear
Of heavenly raptures tasted here?
Although it ne'er return again?

And who would sigh for its return?
We are but pilgrims born to mourn;
And moments as they onward flow
Cut short the thread of human woe,
And bring us nearer to the scenes
Where sorrows end and heaven begins.

Religious & Moral.

The Geography of California.

We have had a flood of deulatory notices concerning California, many of which, as was to be expected, are so tinged with the peculiar feelings of their authors as to be worthy of but little reliance. One emigrant describes California as the American Eden—and another, as a sort of combination of the Dismal Swamp and the Desert of Sahara. Different seasons of the year, and different portions of the vast region of California, may in part justify these contraries of description. It must be long ere the physical features of California will be accurately ascertained. The maritime portion of Upper California, contains 100,000 square miles, and is as large as Italy. It is then evident that but very imperfect knowledge on this subject is obtained.

A few well ascertained facts, however, connected with the geography of California have been derived from the recent explorations in that quarter—and a review of those facts will not lack interest for those who contemplate emigrating to the El Dorado of America—for those whose friends may be included among the emigrants, nor for those who may feel any degree of interest common to all citizens, in the new territories of our nation.

The coast of California is indented with several navigable inlets, similar to what are called Firths, in Scotland, and which are also found in corresponding latitudes on the Atlantic shores of North America. For example, Chesapeake Bay, Delaware Bay, and the Pamlico Sound. The vast importance of these inlets in reference to the commercial prospects of the country may easily be imagined.

The ridges of the Sierra Nevada, or the Snowy Mountains, which are a continuation of the Cascade ridge into Oregon, not only divide Upper California into Eastern and Western Territories, but they occasion such differences of climate between the regions East and West of them as will essentially affect the characters and pursuits of the inhabitants on the one side and the other.

Thus, while the mines of California attract inhabitants from the North and the South, it would seem that Providence has prepared for those who choose to resort to agricultural pursuits, climates most congenial to their constitution and habits.

A remarkable feature of Oregon and California is the parallelism of the ridges which belong to the lofty chain of mountains by which those countries are divided. The highlands, and also the rivers of these countries with but few exceptions, run for a great part of their course North and South and parallel to each other, and also paral-

lel to the Rocky Mountains. It follows, indeed, the parallelism of the Mountains, that the rivers of which these mountains are the sources, instead of making a precipitate and rapid passage to the Ocean are compelled to take some circuitous courses, and to irrigate a large portion of the country.

The advantages of the Ocean winds and exhalations, must be chiefly enjoyed by those living in the maritime portion of California. It is perfectly evident that the varying heights and winds of different parts of California are of themselves sufficient to produce climates most unlike each other.

The following is Col. Fremont's account of his observation on the East and West sides of the Snowy Mountains in December 1845:—At latitude 39 deg. 17 min.,—that is a little South of Philadelphia, observations were made on each base of the mountain. On the eastern base at about 4000 feet above the level of the sea—on the western base at about 500 feet above that level.

On the eastern side of the mountains the thermometer stood at sunrise at 9 degs. above zero, and at sunset 30 degs. above. It was confirmed winter weather. The rivers were frozen—the annual plants dead—the grass dry and the trees bare of leaves. On the western base the thermometer stood at sunrise at 29 degs. above zero, at sunset at 52 degs.

The weather was spring-like—the grass was green, and from four to eight inches high—vernal plants were in bloom, and the streams free of ice.

The Great Basin is the appellation of the country, eastward of the Snowy Mountains. Here, near the Great Salt Lake, is the chosen abode of the Mormons—destined, without doubt, to become a most flourishing community, unless the absurdities and vices of their system, result in their speedy decay and dissolution.

The weather of the maritime California, including the valleys of the Sacramento and the Joaquin, is not so much divisible into summer and winter as into wet and dry. When the dry season sets in vegetation flags, to revive during the rains. In low lands and wet wooded portions of the country, vegetation continues through the year.

"In the southern portion of California," says Fremont, "the country is characterized by salubrious and vegetated warmth. There is no prevailing disease, and the extremes of heat during the summer, are tempered by the sea breezes during the day and by light airs from the Snowy Mountains by night. California below these mountains is about the size of Italy, and much like it in climate."

The Silver Cup.

BY M. G. SLEEPER.

The Palace of the Duke de Montre was decorated for a banquet. A thousand wax lights burned in its stately rooms, making them as bright as mid-day. Among the walls glowed the priceless tapestry of the Gobelins, and beneath the foot lay the fabrics of Persia. Rare vases filled with flowers stood on the marble stands, and their breath went up like incense before the life-like pictures shrouded in their frames above. In the great hall stood immense tables covered with delicacies from all lands and climes. Upon the sideboard glittered massive plate, and the rich glass of Murano. Music, now low and soft, now high and bold, floated in through the open casement, and was answered at intervals by tones of magic sweetness.

All was ready. The noble and gifted poured into the gorgeous saloons. Silks rustled, plumes waved, and jewelled embroideries flashed from Genoa velvet. Courteously congratulations fell from every lip, for the Duke de Montre had made a new step in the path to power. Wit sparkled, the laugh went round, and his guests pledged him in wine that a hundred years had mellowed. Proudly the Duke replied; but his brow darkened, and his cheek paler with passion, for his son sat motionless before his untasted cup.

"Wherefore is this?" he angrily demanded. "When did my first-born learn to insult his father?"

The graceful stripling sprang from his seat, and knelt meekly before his parent. His sunny curls fell back from his upturned face, and his youthful countenance was radiant with a brave and generous spirit.

"Father," he said, "last night I learned a lesson that sunk deep in my heart. Let me repent it, and then at thy command, I will drain the cup. I saw a laborer stand at the door of a gay shop. He held in his hand the earnings of a week, and his wife, with sickly babe and two famishing little ones, clung to his garments, and besought him not to enter. He tore himself away, for his thirst was strong, and but for the care of a stranger, his family would have perished.

"We went on, and father, a citizen of noble air and majestic form descended the wide steps of his fine mansion. His life engendered, and wisdom as he rode away. He was a very lovely being, more than a lady of the court, but the shadow of a sad heart was fast falling on her beauty. I saw her gaze around upon the desolate splendor of her saloon, and then clasp her hands in the wild agony of despair. When we returned, her husband lay helpless on a couch, and she sat weeping beside him.

"Once more we passed. A carriage stopped before a palace. It was rich with burnished gold, and the armorial bearings of a duke were visible in the moonbeams. We waited for its owner to alight, but he did not move and gave no orders. Soon the servants came crowding out. Sorrowfully they lifted him in their arms, and I saw that some of the jewels were torn off

his mantle, and his plumed cap was torn and soiled, as if by the pressure of many footsteps. They bore him into the palace, and I wondered if his duchess wept like the beautiful wife of the citizen.

"As I looked on all this, my tutor told me that it was the work of the red wine, which leaps gaily up and laughs over its victims, in demon merriment. I shuddered, father, and resolved never again to taste it, lest I too should fall. But your word is law to me. Shall I drain the cup?"

The Duke looked wonderingly upon his first-born, and then placing his hand gravely, yet fondly upon his head, answered: "No, my son, touch it not. It is poison as thy tutor told thee. It fires the brain, darkens the intellect, destroys the soul. Put it away from thee, and so shalt thou grow up wise and good, a blessing to thyself and to thy country."

He glanced around the circle. Surprise and admiration were on every face, and moved by the same impulse, all arose while one of the number spoke: "Thou hast done nobly, boy," he said "and thy rebuke shall not soon be forgotten. We have congratulated your father upon the passing season. We now congratulate him upon that best of all possessions, a son worthy of France, and of himself."

The haughty courtiers bowed a glowing assent, and each clasped the hand of the boy. But the father took him to his heart, and even now, among the treasured relics of the family is numbered that silver cup. *Christian Watchman.*

The Young may Die.

As Uncle Jesse has not sent any thing for this paper, we wish to say a word to our young readers.

Children do not like to think much about dying when they are young. It is very common for them to think they shall live men and women—and enjoy a long life. But this is not certain. The young may die as well as the old. Kind parents and friends and physicians, all cannot prevent children from dying. We want our youthful readers to think of this; and if you should be called to die young, that you may be prepared to go where Jesus is, and be happy in heaven. Will you think of it every day, and try to pray that God will forgive your sins and make you holy, and then you will not be afraid to die. You can see how a little Christian can die in the following account of

THE DYING GIRL.

"'Twas at the close of a bright autumnal day, that sweetest yet saddest season of the year, a lone mother was weeping over the couch of her dying child. The last rays of the setting sun shone bright and glorious across the apartment, and gleamed with yellow lustre on the pale face of the beautiful invalid, upon whose brow and lips death had stamped his signet. The whispering breeze stole softly through the open casement, bearing upon its wings the odor of a thousand wild flowers, sportively playing with many a fragrant blossom, which the kind hand of an affectionate mother had placed in the window to soothe and comfort her departing child. As it fanned the fevered brow of the lovely one, a sweet smile played across her placid features. 'Mother, dear mother!' In an instant she was by her side. 'Ah! the calm evening breeze has revived me.' One look, told that and mother, it was in vain to hope for life longer. 'Take my hand, mother; now press thy cheek to mine. Do not, do not weep, mother—I am well now—I will soon be happy—I am going to Jesus, mother, dear mother, why dost thou still weep?—wouldst thou wish to keep me here? I do not fear to die; I am not afraid of death; I feel that Jesus will receive my spirit.—Last night I dreamed I was in heaven; oh, it was so lovely there. I heard such sweet tones of music—deep-toned and holy.—There were flowers that never faded, and brooks and rivers of living water, whose course was never dry. There were thousands of angels dressed in white. One approached me with a spotless robe, and told me that was mine. I saw my name written in the book of everlasting life.—Oh! I was happy there. Mother I long to go to that heaven. Thou wilt be lonesome, mother, but think that I am happy there, and thou ere long will join me. Pray for me, mother!'"

Young Men.

There is no moral object so beautiful to me as a conscientious young man. I watch him as I do a star in heaven! clouds may be before him, but we know that his light is behind him, and will beam again; the blaze of others popularity may outshine him, but we know that, though unseen, he illuminates his own true sphere. He resists temptation, not without a struggle, for that is not virtue, but he does resist and conquer; he bears the sarcasm of the profigate, and it stings him, for that is a trait of virtue, but he heals with his own pure touch. He leads to sin; the Atheist, who says not only in his heart, but with his lips, 'there is no God!'—controls him not; he sees the hand of a creating God, and rejoices in it.

Woman is sheltered by fond arms and loving counsel; old age is protected by its experience, and manhood by its strength; but the young man stands amid the temptations of the world, and he is a self-balanced tower, prop and shelter of himself. Onward then conscientiously, only raise thy standard, and nerve thyself to goodness. If God has given thee the intellect, power, awake in that cause; never let it be said of thee 'he helped to swell the tide of sin by pouring influence into its channels.' If thou art feeble in mental strength, throw not that drop into a pollu-

ted current. Awake, arise young man!—It is difficult to be pure and holy. Put on thy strength then. Let truth be the lady of thy love—defend her.—*Miss Caroline Gilman.*

American Children.

Sir Charles Lyell, in his late work upon this country says that, during his travels here he was forcibly struck with the absence of discipline among American, as compared with English children. We fear his remark is true. He then adds:—

"The director of the State Penitentiary in Georgia told me that he had been at some pains to trace out the history of the most desperate characters under his charge and found that they had been invariably spoiled children; and, he added, if young Americans were not called upon to act for themselves at so early an age, and undergo the rules and discipline of the world, they would be more vicious and immoral than the people of any other nation. Yet there is no country where children ought to be so great a blessing, or where they can be so easily provided for.

Many young Americans have been sent to school in Switzerland; and I have heard their teachers, who found them less manageable than English or Swiss boys, maintain that they must all of them have some dash of wild Indian blood in their veins. Englishmen, on the other hand, sometimes attribute the same character to republican institutions; but in fact they are spoiled long before they are old enough to know that they are not born under an absolute monarchy."

The Chamber of Death.

A FRAGMENT.

How glorious is the dying chamber of the Christian! It is the very union of time and eternity, a meeting of the living earth with the angels of heaven. The place is holy; for it is filled with those ministering spirits, waiting for the soul departing from this perishing world, for the everlasting habitations of the redeemed. But glorious as this is, it shrinks before the greater glory of Him who is present: Jesus himself is present, and the Holy Spirit is there to finish the work of salvation! Ah! how different, could we see the throng in the chamber of the unsaved departing soul!—If words cannot express, or imagination conceive, the glory of the former, neither can the horror of the latter be supposed, where the bed is surrounded by fiends eagerly waiting for their prey. But it is not in this solemn hour on'y, that these unseen spirits are beside us. They are constantly present for good or evil, in the bustle of the world or the solitude of the lonely. By day and by night we are surrounded by this unseen host, waiting, during all its pilgrimage, on the soul of man. Go into the sick chamber. Mark all the routine of the sick, the fruitless visit of the physician, the profound sympathy of friends, the prayer of the minister, too often desired only to close the last scene. Ask, then, if there be not, to one and all, a fast-coming terror, a message from the Lord in the house saying, "This night thy soul shall be required of thee;" and this very night shall that soul see a holy and just God, and hear the question whether Christ has been indeed precious, and his redemption been indeed the chief desire in life and the only hope in death.—*Wes. Meth. May.*

Shortness of Earthly Pleasures.

The fashion of this world passeth away, but the things which are above abide and endure for ever and ever. Like the bubble that is blown, and that, when the rays of light fall on it, glitters in all the colors of the rainbow; but whilst we gaze, bursts, and is no more—like the gourd which casts its cooling shade against the vehement noon-tide heat, but ere the next day's sun, has utterly withered away—like the flower that blooms and sheds its odor are gone, like the shadow that flings itself for a moment across our path, and then declines—like a vapor that appeareth and is quickly dissipated, and we see it no more, so rapidly the pleasures that are of earth consume and flee away. O what shadows we are, and what shadows we pursue.—No! shadows we are not, 'through shadows we pursue.'—O let us elevate our thoughts from time to eternity, and transfer our affections from earth to heaven. All below perish in the using, but the things that are above are so lofty and pure, so sublime and godly, so real and true, that the very desire of them gives the mind an elevation, and a strength, and a purity, which in themselves are most improving, most grateful, valuable and important. *Rev. J. E. Beaumont.*

Hope Ever.

The night is mother of the day,
The winter of the spring,
And ever upon old decay,
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his hope with all.

Revolutionary Occurrence in Paris.

At the time when Louis Philippe was precipitated from his throne, a very natural expectation was entertained that the removal of such a prop of Romanism would make a great change of that interest. But the result does not realize this expectation.—The event has shown that Romanism, like certain animal, can so turn in its fall, as to light upon its feet. The present Government is only treading in the footsteps of its predecessor, and it may be said, the Republic is in course of accomplishing what the monarchy would

never have dared. It was not designed that the revolution should convert the French people into the Pope's guards. The most far sighted men said boldly the day after the political tempest had swept away the throne, that the reign of Catholicism was at an end. The orators in the clubs, the professors from their chairs, pronounced its funeral oration, and foretold the advent of a new system. One of the professors of the College de France, a most discerning man—the editor of the literary department of the *Journal des Debats*, in which he expressed, pretty fully, Roman Catholic views—did not hesitate to conclude one of his lectures with these words:—"The future belongs to Calvinism." One of his hearers, a "Calvinist," meeting him at the close of the lecture, tapped him on the shoulder, and said, with a smile:—"My dear Professor, you have gone too far!"

Last week, these two persons met again. Since their former interview with each other, many things had occurred:—Government had been thrown suddenly and violently from its track, and had returned gradually and gently to its former position. "Well," said the Protestant, "do you still think that the future belongs to Calvinism?" "No," replied the Professor. "Is it to Popery?" "No." "To Christianity, under a new form."

PEACE OF MIND.—I know of but one way of fortifying my soul against gloomy presages, and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events and governs futurity. He sees at one view, the whole thread of my existence, not only that part of it which I have already passed through but that which runs forward into the depths of eternity. When I lay me down to sleep, I give myself up to his direction. Amidst all the evils that threaten me I will look up to him for help, and question not but he will avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it, because I am sure that he knows them both, and that he will not fail to comfort and support me under them.—*Addison.*

A FILIAL SPIRIT. The judicious Hooker used to say—"If I had no other reason and motive for being religious I would earnestly strive to be so, for the sake of my mother, that I might requite her care for me, and cause her widow's heart to sing for joy."

Advertisements.

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The Anniversary exercises of the Newton Theological Institution will take place on Wednesday, August 22d. The services will be held in the Baptist Church near the Institution, commencing at 10 o'clock, A. M. and ending at 12 o'clock, P. M. The ensuing winter term will open on Wednesday, the 3d of October. It is important for the proper organization of the classes, as well as the proficiency of the students, that those who propose to enter the Institution should be present at the commencement of the year.

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THIS long established and well known Institution, has transacted a most extensive insurance business for more than thirty-seven years, throughout the United States and the British North American provinces. It has aimed to secure public confidence, by an honorable and faithful fulfillment of its contracts; and owners of property are assured that all fair claims for losses under its policies will be liberally adjusted and promptly paid. Public buildings, manufactories, mills, machinery, dwelling houses, stores, merchandise, household furniture, vessels on the stocks or while in port, &c., &c., will be insured at rates as low as the risk will admit. The following gentlemen constitute the Board of Directors:

ELIPHALET TERRY, Esq., President.
Hezekiah Huntington, Charles Bonnell, Albert Day, Henry Kneeg, Junius S. Morgan, Calvin Day, James Goodwin, Daniel Buck, Jr.

JAMES G. BOLLES, Secretary.
C. C. LYMAN, Assistant Secretary.

Applications for insurance may be made directly to the office of the Company at Hartford, or to its Agents in the principal towns and cities of the Union.
April, 1849.

ATNA INSURANCE COMPANY,
INCORPORATED IN 1819, for the purpose of insuring against loss and damage by fire only.—Capital \$250,000, secured and vested in the best possible manner—efforts to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.—The Office of the company is kept in their new building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the company are:—
Thomas K. Brace, John A. Tuttle, Samuel Tudor, John L. Bonnell, Joseph Pratt, Ebenezer Flower, James Thomas, Eliphalet J. Bulkley, Ward Woodbridge, Roland Mather, Joseph Church, Edwin G. Ripley, Silas B. Hamilton, S. S. Ward, Frederick Tyler, Henry Z. Pratt, Robert Buel.

THOMAS K. BRACE, President.
S. L. LOOMIS, Secretary.

EP' The Atna Company has agents in most of the towns in the State, with whom insurance can be effected.
Hartford, April, 1848.

PROTECTION INSURANCE COMPANY—FIRE AND MARINE.
Office No. 8 Exchange Buildings, North of the State House, Hartford, Ct.

THIS Company was incorporated by the Legislature of Connecticut, for the purpose of effecting Fire and Marine Insurance—has a capital of \$200,000, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on Fire or Marine Risks on terms as favorable as other Offices. Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

The Directors are:—
Daniel W. Clark, John Warburton, Charles H. Northam, Elisha Peck, William Kidgley, Thomas Belknap, Lewis Humphrey, A. G. Howard, Benjamin W. Greene, Ebenezer Seelye, Willis Thrall, Mark Howard, Elery Hills, John W. Seymour, William A. Ward.

D. W. CLARK, President.
Wm. CONNER, Secretary.
Hartford, April, 1849.

Books! Books! Books!
The subscriber would respectfully announce to his numerous customers that he has recently received from the New York Trade Sales, large additions to his former assortment of Books and Stationery, making one of the best selected stocks of Books to be found in the State. The assortment consists in part of the following *School Books*, including every thing now in use.

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BROCKETT, FULLER & CO.

PRINTED AND PUBLISHED BY

VOL. XXVIII.

Christian Secretary

PUBLISHED EVERY FRIDAY MORNING AT THE CORNER MAIN AND ASYLUM STREETS.